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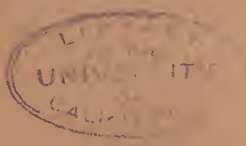
WHY STUDY LATIN AND GREEK?

THE CLASSICS

A PREPARATION FOR A PROFESSIONAL AND BUSINESS CAREER.



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WHY STUDY LATIN AND GREEK?

Almost yearly there appear in our newspapers and periodicals interviews with prominent citizens, of some reputation for success in business and in the different learned professions, as to the value of a college education for the practical purposes of our modern life. Usually there is a variety of "views" and not a few "self-made" men are inclined to hold that a college education is of no particular help to success. They have reached the front without it and others may do the same.

In this latter class is a certain Wall street broker, who declares he would not have a college graduate in his office. He has a certain training of his own, which evolves, we may suppose, the ideal broker. His words are: "I take them (boys) in at fifteen or thereabouts and set them to carrying mail to and from the Post Office; running errands and doing all sorts of jobs until I can see what they are fitted for. After a while one of the boys shows fitness for keeping accounts. Then he goes on the books * * * He should know arithmetic and lots of it. He should have a severe training in business methods * * * My experience has been that the college graduate is apt to have none of these." We are not informed, however, how many first-class brokers he graduated by this method of training. Evidently they must have had an aptitude for keeping accounts before they came to his office, for going to the Post Office for mail or running errands would never develop it. However, we shall leave his statement unchallenged for the present.

This controversy is not a new one. "What is the use of Latin and Greek for the practical purposes of life" has frequently been asked in the past half century. Of course in these days of utilitarianism, when man's sole object in life is to amass wealth and when consequently the worth of everything, even of education is judged according to its fitness as a means to that end, the question has been revived with more feeling than ever before. The anxiety of school boards and universities to comply with a seeming public demand for less of classics and more science has led to a complete change in the curriculum of branches. It has been thought expedient that the choice of studies be left to students of sixteen years and upwards, and hence we find that every where many branches of study are optional. The lad of sixteen when about to take up a college course is presented with a tabulated list of studies with their alternates. He makes his choice in the same way as a guest looks over the menu card before ordering his dinner. There is this difference, however, that whereas the guest is not likely to order several different kinds of soup on the plea that they require no mastication, the young college man will elect the studies which are easiest and which develop only one faculty of the mind, usually the memory. The demand for what is practical has led our school boards to add one study after another, to make the literary menu as comprehensive as possible, so that small children are in the condition of the guest referred to who should be obliged to consume something of every dish in the hotel, regardless of the fact that too much food, even though it be the best, will paralyze the action of the stomach. We have but to examine the graded course of our public schools to realize the truth of this remark. We find such studies as the following, laid down for young children of the dis-

trict schools; elementary chemistry, physics, geology, zoology, anthropology, botany and mineralogy.

When young lads and lassies finish school, their young minds are supposed to be of an encyclopedic character, containing some knowledge of all subjects knowable. In fact, it is quite common to hear these prodigies lauded in the common phrase "you cannot mention any subject about which he or she does not know something." And this is the highest praise of what is called a practical education.

EDUCATION DEFINED.

In discussing any question, it is necessary that there be a clear understanding of terms, if we wish to make any progress in the proof of our assertion. Accordingly to answer the question intelligently, "why study Latin and Greek" and to ascertain whether or not modern languages and science are better fitted for the general purposes of education than what is called a classical training, it will be necessary to determine what is the correct meaning of education—what it is expected to do for the mind. When this point has been cleared up, it will be in order to show that the study of Latin and Greek or the Classics accomplishes all that is implied in the term *education* better than any modern substitute.

Most of the new schemes for rapid education endeavor to parallel our improved machinery which turns out the finest kind of work in an incredibly short space of time. Educators have been looking about and wondering if the time of education might not by some improved methods be reduced to a minimum, and boys and girls turned out at sixteen or seventeen fully equipped in all branches of knowledge. It appears to me that much that is written and spoken upon improved schemes of study, even by very

good men in their line, plainly indicates that they have lost the original signification of the term—education.

Education, at the present day, signifies the storing of the mind with a vast and miscellaneous collection of facts concerning Geography, History, Botany, Chemistry, Physiology, etc. With the exception of one study, Mathematics, the modern curriculum lays an enormous burden upon the memory, which is usually more than it can bear, and leaves the power of reasoning and the aesthetic sense altogether undeveloped. The U. S. Commissioner of Education in his report for 1890 says: "It is in this matter of arrest of development, produced by two much emphasis on memory studies or mechanical drill work in the elementary and secondary courses of study, that we have most to learn; in fact, the directors of education in all nations have most to learn in this field."

A writer in Harper's Bazaar of the present year (1901) makes the same complaint: "Every parent of a public school child must be impressed with the superficial development of the latter's education. The absorbing capacity of the growing mind is taxed to the limit and often far beyond it, while the reasoning faculties are left almost inert. Pupils are graduated from the grammar and high schools every year with high per cents. and extraordinary records of scholarship. Question them, however, in matters of general intelligence, or even endeavor to have them use their hardly-acquired information in any practical way, and they are dazed and helpless. Pupils, teachers, school boards and superintendents are the victims of a system that has been expanded injudiciously until it has become attenuated to a degree that threatens the serious weakening of what should be its vital principle—a preparation for life. It is an injustice to the average boy or girl who, statistics show, leaves school at 15, that this precious time

should be so mis-appropriated. The subjects essential, and of paramount necessity to them in after years, are only half taught, because to satisfy the requirements of a too ambitious curriculum so many nonessential subjects are taken up. Only in a few special schools is development of character regarded as of the fundamental importance which it is. A glib cleverness is stimulated that without the balance of moral principle becomes, in weak natures, something actually pernicious in its after effect.

This is not the original idea of education—quite the opposite. Education, from the Latin word *educere*, signifies "*a drawing out*," not "*a putting in.*" The old idea of education held that the mental faculties were mere instruments for acquiring knowledge and that the best way to acquire knowledge quickly and accurately, was first to develop the faculties of the soul by a course of mental gymnastics, similar to those by which the muscles of the body are developed, and subsequently to put before the mind any particular branch of study that it chooses to master. Education, in the old way of thinking, was intended to give a general training to all the mental faculties. The aim was not so much to store a number of facts in the mind, as to prepare the faculties, by proper exercise, to acquire knowledge subsequently. "The business of education," says Locke, "is not, I think, to perfect the learner in any of the sciences, but to give his mind that freedom and disposition and those habits, which may enable him to attain every part of knowledge himself." Bishop Spaulding, commenting on Plato's idea of education, says: "The ideal presented is that of a complete, harmonious culture, the aim of which is not to make an artisan, a physician, a merchant, a lawyer, but a man alive in all his faculties; touching the world at many points; for whom all

knowledge is desirable; all beauty lovable, and for whom fine bearing and noble acting are indispensable."

Here I am met with the objection—"Why give a general training? Why waste four, five or six years in these mental gymnastics? Why not discover what the boy has a taste for and develop him altogether along that line and most probably he will turn out a genius?" We have here a fallacy which is uttered by not a few. All educators of importance, I care not whether they advocate the classics or not, unanimously agree on this point that the young mind should be developed symmetrically. To have a perfect plant or tree, there must be perfect proportion of parts, and so to have a well developed mind not one faculty or two but all must be developed. The task before the educator is to discover by what means he may be able to draw out all the faculties, give each one its suitable exercise so that the combined action of all may produce the best results. The human mind is a complicated bit of mechanism, requiring the highest skill of the educator to adjust its parts. How then is it, just unfolding its powers in the spring time of youth, to develop the power of reasoning correctly, the memory, the imagination, its sense of the beautiful or the aesthetic sense? All this should be the aim of a college training. With such education as a basis, the young man may become a specialist not with a warped mind, but with one capable of receiving aid in his own particular science from all studies. Take our own genius, Mr. Edison, the wizard in all that pertains to electricity. We have in this man a mind so well developed in his special science, as to dispense with all college training. His is an exceptional mind, but is there anyone who doubts that a liberal education would have made him a perfect man? Would have enabled him to discourse in the elegant English of Tyndal, Ruskin or Huxley? Would have

shown him more clearly the relation of his own particular science to all other branches of knowledge? I am sure there is no one who regrets more the loss of a liberal education that would have enabled him to take his place with the best English or German scientific men of the day than Mr. Edison himself.

There are not a few men, especially cultivators of the sciences and those who are swept along by the tide of present popularity, who assert that every *change* is an improvement, and that what *is* to-day is necessarily better than what *was* yesterday. Because Chemistry has made great strides and electricity, and mechanical inventions have multiplied indefinitely, many imagine that methods of teaching may be so improved as to do in one day what it took a year to do under the training of the old school masters. This is not the opinion, however, of all advocates of the sciences. The president of the British Association for the advancement of science, in an address delivered at Liverpool, England, in September 1896, spoke as follows:—"I hope that I may not be considered ungrateful if I express the opinion that in the zeal and energy which is now spent in the teaching of physics in schools, there may lurk the temptation to make the pupils cover too much ground * * * It is indeed not uncommon to find boys of seventeen or eighteen who have compassed the whole range of physical subjects. But although you may increase the rate at which information is acquired, you cannot increase in anything like the same proportion, the rate at which the subject is assimilated, so as to become a means of strengthening the mind and a permanent mental endowment when the facts have been long forgotten * * * I think the training can be got better by going very slowly * * * rather than by attempting to cover the whole range of mechanics, light, heat, sound, electricity

and magnetism. I confess I regret the presence in examinations intended for school boys of many of these subjects."

GENERAL BENEFITS OF A CLASSICAL TRAINING.

Among intellectual men, any system must stand or fall according as it approves or does not approve itself to thinking minds. What claims then has the study of Latin and Greek, joined with Mathematics, to be considered as worthy of a place in a modern curriculum of studies?

Before urging these claims, it may be well to state that we do not study Latin and Greek with the object of being able to speak these languages. Though this is a desirable accomplishment, it is not the primary object contemplated by a classical course. We hold that the mental training acquired by the proper study of the classics is superior to that gained in any other way, so that if one should forget all knowledge of Latin and Greek a few years after one's graduation, the effect of the training would still show itself in all subsequent intellectual work.

Again, we do not assert that all who study the classics turn out geniuses, nor do we make the boast of many advocates of non-classical training, that when a young man graduates he knows everything. No! We claim that the classical graduate has a liberal education that will fit him to begin some special study, or will enable him to acquire readily whatever is intellectual in business life. It must always be borne in mind that advocates of the classical course are contending not for one or two studies but for a system which should find place in every scheme which aims at giving a rounded training to the young mind. The classical course, then, includes besides the study of Latin and Greek, the training afforded by mathematics

and the vernacular. Taking it for granted that the two latter must enter into every scheme of college training, let us confine our attention for a while to the benefits peculiar to Latin and Greek.

It is now universally acknowledged by those well versed in pedagogy that language study, that is, the systematic study of language, has more potency in developing the reasoning power than any other study. It is the means employed by nature herself. It would follow as a consequence that the more perfect and logical a language is, the better it should be as a medium of mental training. While philologists rank Sanscrit before Latin and Greek, they concede that the latter are the two most perfect languages available as educational factors. "Latin grammar," says Karl Hildebrand, "is a course of logic presented in an almost tangible form * * * Greek, I might almost call a course of aesthetics, by means of which we learn to distinguish a thousand gradations of meaning, which our barbarous language will not allow us to accentuate." The fact is that in England, France, Germany and Italy, until recently, (if even now,) no grammar was studied except the Latin and the Greek grammar. Even to-day it is found that the study of Latin grammar enables the student to parse and analyze, as far as it may be done, any modern language. So that for the acquisition of one's own language, the thorough and scientific knowledge of it, ease and skill in using it, the study of the dead languages has so far in every civilized country been without a rival.

We may here remark that the very fact of Latin and Greek being being dead languages is an additional argument in favor of their training power. The meaning of the words is not constantly changing as in modern tongues; the mode of thought is so far removed from our own that

all guessing at the meaning is precluded. The translation, the parsing, the explanation of idioms, the whole construction, requires hard intellectual work and consequently must prove an excellent mental training.

Corroborating these statements are the views of Senator George F. Hoar. In an article on Oratory in Scribner's Magazine (June 1901) he speaks as follows: "In my opinion, the two most important things that a young man can do to make himself a good public speaker are: First, constant and careful written translations from Latin or Greek into English. Second, practice in a good debating society. * * * The value of the practice of translation from Latin and Greek into English in getting command of good English style, in my judgment can hardly be stated too strongly. The explanation is not hard to find—you have in these two languages and especially in Latin, the best instrument for the most precise and most perfect expression of thought. The Latin prose of Tacitus and Cicero, the verse of Virgil and Horace, are like a Greek statue or an Italian cameo—you have not only exquisite beauty, but also exquisite precision."

It may be asked but cannot these advantages be found in the study of modern languages? We answer, no! In the first place all modern languages are closely allied in modes of thought and will become more and more uniform, as civilization draws all nations closer. Hence one or two words of a foreign tongue enable one to guess the meaning of the sentence. In the next place in modern languages, the meaning is *suggested* by the group of words taken together rather than declared definitely by the meaning of the words standing alone. Thirdly, modern languages are studied to be spoken and accordingly the memory is chiefly cultivated and stored with a vocabulary for immediate use. That the mere ability to converse in a mod-

ern language is no sign of superior mental training is evidenced by the fact that peasants on the confines of France, Switzerland, Germany and Italy, with little or no education are able to speak two or three languages.

I have dwelt upon the training afforded the reasoning power because the advocates of non-classical training, appear to lay particular stress upon this factor. I shall have occasion to refer to this subject again, when I hope to show that Latin and Greek afford the best preparation for the study of Law and Medicine. Moreover there are not a few who think that all the virtue of a classical course lies in the cultivation of the aesthetic sense or development of a literary taste and that the reason is cultivated sufficiently by the study of mathematics. Experience, however, proves that a mathematician is quite frequently not a metaphysician and that one good at figures has no power to follow an argument in debate. One may be a shrewd lawyer and incapable of grasping the ordinary theorems of geometry. In other words man's reasoning power may be trained along different lines.

Besides developing the intellect and that in various ways, the study of Latin and Greek improves the memory and gives the will a power of concentration that is not afforded by the study of modern languages. Moreover the classics are inspirers of good taste or love for literary perfection. This I draw from the fact that the masterpieces of the ancients exhibit a finished model. They cared not so much for what is startling, as for producing effect by the concurrent action of all the parts of a poem or speech. They rigorously excluded whatever might tend to lessen this effect. So well recognized is this truth that whatsoever in our language shares this perfection is called *classic*, a word signifying perfection in every detail and the adaptation of all parts to produce one grand effect.

ANCIENT AND MODERN LANGUAGES TESTED.

It may be asserted, your theory is plausible, but where are the facts? Fortunately the zeal of some statesmen to supplant the ancient languages by the modern and prove by actual experiment the wisdom of their scheme has supplied us with data from which to draw the opposite conclusion.

About 1860 the German Government in pursuance of the pet idea of many that the time was come to dispense with Latin and Greek and try the effect of the exclusive study of the modern languages, established two systems of schools, called Gymnasia and Real Schools. The Gymnasia are classical schools, where according to the meaning of the word, the mind is exercised in a general way for the sake of the exercise; the real schools are those where the real, the useful, i. e., immediately useful, is taught. In the Gymnasia, Latin and Greek and Mathematics are the principal branches; in the Real schools, modern languages, history, geography, mathematics and the sciences, physics, chemistry, physiology, etc., are taught. When one leaves the Gymnasium to enter the University, he is supposed to be able to *begin* his University career; his mind is trained to take up any study, Law, Medicine, Science. The student from the Real schools is supposed to be quite well advanced in modern languages and sciences and by so much to have gained time on his brother of the classical schools. "In 1870 the students from both schools were for the first time admitted on a par to the courses of mathematics, history, modern languages and science in the Universities. After ten years experience of this plan the Philosophical faculty of the University of

Berlin addressed a memorandum to the Ministry of Education, begging that evidence should be taken as to whether it should or should not be continued. This memorandum contained reports on the subject from the various professors concerned. The reports were summarized in the New York Evening Post as follows: "The professors of mathematics who teach the more elementary branches * * * testify that they have discovered no important difference between the two classes of students. But both of the professors who give instruction in the mathematics of more advanced grades certify that the students who have received their preliminary training in the classical schools, although less advanced at the beginning, show a clearer insight into the subtleties of the more abstruse mathematical relations, and, before they have gone very far, leave the non-classical students quite in the rear. The testimony of the professor of Astronomy is of the same import. Both in the Observatory and in the Bureau of weights and measures he has noted a marked distinction between the two classes of students. His words are: "The students prepared at the Real schools show at first more knowledge than those prepared at the Gymnasia, but their further development is slower, more superficial and less independent, while they show still greater inferiority in point of ability to carry on the more difficult processes of independent research." The professors of Chemistry say that the students from the Real schools cannot in their branch of study be placed upon the same plane as the students from the Gymnasia. Professor Hoffman observes that the matriculants from the non-classical schools often show at the beginning of their chemical studies in the University a more rapid progress in acquiring a knowledge of the elementary principles of the sciences as well as greater dexterity in the early process of chemical manipulation;

but that before their studies have advanced very far, these relations are reversed and the non-classical students are left behind * * * Professor Rammelsberg gives similar testimony in regard to the students in the school of Technicology. He remarks that almost invariably there is with the students from the Real schools a certain indifference (blasirtheit) begotten of an early familiarity with the subject, that is fatal to the most rapid and successful progress. * * * In the teaching of modern philology the experience of the several professors is not essentially different from that of the instructors in Chemistry. Professor Tobler testifies that in his Seminary for the more thorough study of the French language and literature he has not been able to detect any considerable difference between the two classes of students. The professor of English on the other hand, says that the attainments of the non-classical students are greatly inferior and what is of still greater importance, they almost invariably show a want of *keenness* of apprehension and independence of judgment that prevents them from taking any other than a prescribed method. Herr Mullenhoff, one of the professors of the German language and literature uses these expressive words: "According to my experience it is hopelessly impossible for a student prepared in a Real school to acquire what may be called a thorough satisfactory development. No one ever acquires it through the study of the modern languages—no one without the solid foundation of a training in a Gymnasium" * * * It is in view of such representations as these that the faculty finds itself *unanimous* in its belief that the admission of students from the Real schools has been injurious to the interests of higher learning * * * Until the prevailing tendency is corrected the inevitable result, in the opinion of the faculty, will be that the supreme excellence of scholarship, which for half a century has made the

German Universities famous all over the world, will be a thing of the past." (The Month, LVI.)

Twenty years later, i. e., in 1890, we find that the German schools are divided into three classes, viz: Gymnasia or classical schools; Real schools with Latin; and Real schools without Latin. Is this not an evidence that those who have charge of educational matters in Germany recognized after twenty years of experience the necessity of putting at least Latin in the course of the Real school studies? That the old classics still hold their own in the estimation of the great body of teachers and parents is made plain by the reports to the German Government of the attendance of boys in the different schools in 1890, thus summarized by Dr. Mayr from statistics furnished by the different states: (It may be remarked that girls did not then study the classics in Germany.)

Gymnasia or classical schools	134,845
Real schools with Latin.....	50,947
Real schools without Latin.....	62,579
Total.....	248,361

Accordingly out of the 248,000 boys attending school, at least 185,000 study Latin or Greek; from which we draw the moral that the experience ot Germany for twenty years and more has not yet convinced thinking minds that the education of youth by the modern languages and science is superior to that given by the old method.

In France in 1865 M. Duruy, who was then Minister of Education, introduced a plan of studies similar to that inaugurated in Germany in 1860, dividing instruction into two kinds, corresponding to the Classical and Real schools of Germany. He gave as his reason: "Our studies are not combined in such a manner as to promote the salutary equilibrium of all the intellectual faculties. Our scholars

are too widely separated. Those in the scientific course have not enough of letters, and those in the course of letters, not enough of the sciences." The programme of studies in the vain effort to reach "the salutary equilibrium of all the intellectual faculties" was changed year after year until in 1890 Latin and Greek recovered much of the lost ground. Mr. A. Tolman Smith (in the report of the U. S. Commissioner of Education for 1890,) commenting upon the table of statistics of different studies then in vogue in France says :—"The table shows plainly the tenacity of the old conception of liberal education. Latin, Greek and French declined slightly in 1880 in favor of history, geography and sciences. The tendency since that year has been to increase the time devoted to the former subjects, at the expense, however, of modern languages and of science rather than of history. In the upper classes, French has gained relatively. Greek has larger recognition in the programme of 1890 than in that of 1880." (Educat. Report 1890–91.)

The testimony of Dr. Karl Hildebrand in France furnishes results similar to those obtained by the faculty of the Berlin University in Germany. These are his words:— "If it were conceivable that a youth should entirely forget all the facts, pictures and ideas he had learned from the classics, together with all the rules of the Greek and Latin grammar, his mind would still, as an instrument, be superior to that of one who has not passed through the same training. To give an example, I may state that in my quality of inspector it was my duty to visit a very large number of French Lyceums and Colleges, each of which is usually connected with a special or professional school, and here I found that the classical pupils, without exception, acquired more English and German than the others, in less than a quarter of the time. (The time devoted to living

languages was six hours a week for four years in the special and only one hour and a half a week for three years in classical schools.) The same fact struck me in my visits to the German, Belgian, Dutch and Swiss Colleges. The so-called bifurcation introduced when M. Fourtoul was Minister, was long retained in France. According to this system both sets of pupils were educated together up to the fourth class, and it was only on entering the third that they were divided into Literary and Scientific. The final examination of the latter was for the Bacculaureate of Science, that of the former, of Letters. As a *professeur de faculte* I was a permanent member of the examining commission, and so had hundreds of opportunities of convincing myself of the inferiority of the Bachelor of Sciences, in all those subjects in which the pupils of both schools continued to share the same instruction, such as history and French Literature. And a similar experience may be gathered from practical life." Contemporary Review, 1880.

Here again experience of nearly thirty years has not demonstrated the superiority of the modern method over the old one. The gradual return to the old system both in Germany and France is a most convincing argument of the superior training given by the study of Latin, Greek and Mathematics.

With regard to England, it is not necessary to collect statistics. Notwithstanding that efforts have been made ever and anon to displace Latin and Greek, the English with their old spirit of conservatism have refused to change their ideas as to the educational value of the classic languages. The British Government, however, does not exercise the same arbitrary control over all education as do the German and French and hence the various colleges, which are private institutions, adhere to the old classic

programme of studies, modified somewhat to suit the examination schedules of the Universities.

The contest in various countries of Europe, which has followed in the wake of Germany and France, between ancient and modern languages still continues, but judging from the experience of France and Germany, the issue will be that perhaps less time shall be given to Latin and Greek than heretofore, but that they will continue to play an important part in the educational programme of the future as of the past.

Nor is this statement true of Europe only. Here in our own country the classics have been gaining steadily. The report of the Commissioner of Education for 1898–99, vol. ii. p. 1851, tells us: "One of the most significant facts recorded by the high-school statistics of the past ten years has been the steady increase of the number of students in Latin. In 1889–90 there were 100,152 in public and private schools studying Latin. This was 33.62 per cent of the total. In 1898–99, the number had increased to 291,695 or 51.29 per cent of the total number of secondary students in these schools. There has been but little variation in the percentage of students in Greek, the highest for any year being 4.99 and the lowest 4.27."

THE CLASSICS AND LAW AND MEDICINE.

The great argument for the exclusion of Latin and Greek is, as we have seen, that they are of no practical value in this great busy modern world. I have shown that their value as trainers of the mind, of the intellect, the memory and aesthetic faculty has been proven by the experience of four hundred years, and that recent attempts to ignore them have not met with success. It is almost self evident that the fitness of the instrument

is one of the principal factors of the success of any artist. If this be true of any material instrument, the chisel and the brush, how much more true is it of that first and chiefest of all instruments, the human intellect? Whatever contributes to its perfect development has a principal share in all the work performed by it. Consequently we affirm that other things being equal, the classic scholar is better prepared for the study of Law, Medicine, Science and even business than one who has had no such training. The relative capability of the classical and real school students to grapple with the various sciences has already been pointed out in the testimony given by the German University professors and by Dr. Karl Hildebrand in France.

I believe in all European countries, even where the strongest assault is made on the classics in what is called secondary education, a classical diploma is required before a student be admitted to study Law or Medicine. If we examine for a moment what these studies require on the part of the student we shall see the high tribute paid to the efficiency of the classics. I shall not dwell on the fact that all law and medical terms are Latin and Greek and that he who would have an intelligent knowledge of the terms he is using, should have previously studied the classics, because such knowledge would not require very profound study. We lay stress on this point that the habits of mind required in the legislator and lawyer and in the physician are precisely those cultivated by the classics. The legislator to make wise laws must know not only the present condition of the people but their nature, disposition and antecedents. He must know whether such laws have been tried in other lands and what has been the result. He should be acquainted with legislation past and present and have a mind stored with historical

facts and know when he is to call to his aid a specialist in some science.

The lawyer in arguing his case must be familiar with the laws of his country, whether applying to the whole country or to certain parts only. He must be fully aware of the exact nature of each law, why it was made, the full extension of the law, its difference from other laws and similarity to them. He is called upon to make use of the keenest analysis of the testimony for and against his client. Evidently the intellect must put forth all its activity. It is not enough to have studied, i. e. read law, even if that reading has been most extensive. Theory is neccessary; but a practical turn of mind is eminently required to suit the theory to the concrete case here and now before the lawyer. Is not this precisely what the mind is called upon to do every day in the class room in translating difficult passages from Latin and Greek. As we have said, in this act of translating from the dead languages, guess work is forestalled by the vast difference in the modes of thought of the old and modern languages. The rules of syntax, the bearing of the context, knowledge of ancient history, manners and customs are called into play to furnish the correct translation. The student must be able to concentrate all his knowledge and all his powers upon the sentence before him. He must be alive to the value of every inflection and to the shades of meaning of the subjunctive mood.

Take the case of the physician. The assuaging of human pain and often the decision of life and death are committed to his judgment. The respectable physician knows well that patent medicines that are advertised to cure all diseases in all persons and in all stages, are patent lies. Nothing is so forcibly inculcated by experience, as that the human body is a most complicated bit of machinery and that the disposition of the body, its previous condi-

tions, medicines formerly given, the power of the imagination, the will power, power of reaction and a hundred other modifying circumstances must be weighed before the physician acts. It is not the physician who decides on the spur of the moment, who is content with a superficial examination, that is the best, but he who studies his case in all its bearings and ponders over symptoms many and many an hour in his study and consults the best medical works that have been written upon his subject. In both the lawyer and physician, the power to analyze, to make subtle distinctions, to concentrate all his vast store of knowledge laboriously acquired through years, upon the single case he is examining, are absolutely requisite.

Here I may be allowed to quote the very apposite words of Dr. Lewis H. Steiner, A. M., which I shall take from an address of his before the American Academy of Medicine on Sept. 16th, 1879. "On the whole, it must seem almost incredible to anyone who has availed himself of the advantages furnished by a faithful study of Latin and Greek before entering upon his medical studies that a student could deliberately forego these—that he would undertake the task of fighting his way without the assistance they are able to render at almost every step of his progress. In all my experience I never heard a physician who had faithfully gone through a classical course under competent teachers, regret the time spent in forming an acquaintance with these ancient languages, while it has been my lot to meet many who deeply lamented their error in neglecting them in their youth and labored zealously to repair the same afterwards by private study at an advanced age".

These sentiments are echoed by the Rush Medical College of Chicago in a circular letter just sent out to Colleges and Universities.

"It is the purpose of this communication to present to colleges and universities: first, the desirability of urging upon students designing to take up the profession of medicine, the great importance of a college education as a foundation therefor; and second, the need of providing for such students in the college curriculum, instruction in those branches which are fundamental to its science and practice.

The opinion is unanimous among medical educators that the great defect among medical students is the lack of a thorough preparation for the study of practical medicine; such an education as can only be obtained in a well-equipped college or university. The student who enters the profession of medicine without this is seriously handicapped at the very points where he will find it most difficult to make up this deficiency in later years. The successful pursuit of medicine, as a life study and vocation, demands a thoroughly trained mind, and the time is not far distant when all of the leading medical schools will require some part, at least, of a college course as a prerequisite for admission. These facts should be brought to the attention of every student who intends to become a physician, and this can be done most directly and effectively by the teachers and officers of our colleges and universities."

We may be told that here and there are eminent lawyers and physicians who have not had a classical course. That may be, but they are the exceptions and when we discuss the relative educational value of different courses of study, we do not legislate for geniuses but for the average human mind. If one is able to reach an end by the sheer force of nature and exceptional mental powers, it does not follow, that a valuable aid would not have produced a better result, if it had also been called into use. If physical training enables a weak man to lift a weight which a much stronger

man without training is able to lift, the value of the training is not therefore to be set aside by the stronger man.

To complete this portion of the subject, let me quote from an article in the North American Review for Nov. 1896, which gives some statistics concerning the after-career of college graduates of this country: "Of all the professions, the ministry enrolls the largest proportion of college graduates." (A very large per cent. of the members of the Protestant ministry have had a liberal education and every Catholic Priest is compelled to go through a thorough classical training before being ordained.)" A large majority of the lawyers of the United States are not college bred; but it is not too much to say that the influence of those who are is greater than that of the remainder who are not. The highest positions in the courts of the United States or in the courts of the individual states, are usually filled by those who have had an academic education. Every Chief Justice of the United States has been a college graduate except one; and that one, John Marshall, was a student at the College of William and Mary until the outbreak of the Revolution interrupted his undergraduate career. More than two thirds of the associate judges of the Supreme Court and about two-thirds of the present Circuit Court judges are college graduates. At the present time every member of our Supreme Court has received a liberal education" * * * "In suggesting the great part which college men have played in national affairs, it is not unworthy to mention that clergymen, teachers and physicians are by their occupations usually prevented from entering political life. The proportion, therefore, of college men who are found rendering conspicuous service becomes exceedingly significant. Of the fifty six signers of the Declaration of Independence, forty-two had a liberal education. Three members of the com-

mittee of five appointed to draft the Declaration—Jefferson, Adams and Livingstone were college bred. At least thirty five of the fifty five men who composed the convention of 1787, which framed the Constitution had the advantage of a classical education * * * Of our Presidents fifteen are college graduates; and thirteen also of the Vice-Presidents. An examination of the biographical sketches of Congressmen proves that one half of those who have served in the United States Senate have been college trained and somewhat more than one third of those who have been members of the House of Representatives. When one considers the relatively small proportion of citizens of this country who have been members of its colleges in the last hundred years,—(about three hundred thousand)—the influence of the college men in this whole community is proved to be commanding." (Charles F. Thwing—Influence of the College in American Life.)

I shall not dwell upon the aid the classics afford to the student of mental philosophy and theology. It is admitted that it is well nigh impossible to prosecute these studies without previous classical training. If then for the study of law, medicine, mental philosophy and theology—studies in which the highest powers of the intellect are put to the severest strain, the classics are admitted to be the best preparation, is this not an unanswerable argument in favor of their training power?

THE CLASSICS AND BUSINESS.

Let us examine what the effect of classical training is on the man who is preparing himself for a business career. One of the reasons given for the introduction of the modern language course to replace the classics is that it is a better preparation for a mercantile career, that it has all the

advantages of the old system and besides gives one the knowledge of languages useful in business life. As regards the first of these assertions, I have already proved that modern languages have been shown by experience in Germany and France not to produce the same mental training and that the classical scholars in one or two years mastered modern languages far better than the Real school graduates who spent several years in their study. Let us turn our attention to the other point, that the classics are of no advantage for a business career and this will bring us back to the point where we began and allow us to take up the assertion of the Wall Street broker, that a college graduate is unfit for business.

In the olden time when business was carried on according to primitive methods and the shop keeper sat behind his counter and was sure of his customers; when the amount of money in business was comparatively small; when there were no corporations and trusts, little beyond knowledge of the three Rs and some native shrewdness in driving a bargain were required to make a successful business man. There were comparatively few financial failures in those days. A young man was content to follow the career of his father and hence it came to pass that a certain branch of business was carried on for generations by members of the same family. All this has changed and so far is it from being true, that the restless activity and competition of the modern business methods has dispensed with the need of a classical training, that they are an argument for a severe classical training. There is more mental exertion required for a successful business career to day than is expended in the career of any special science. The specialist in any particular branch concentrates his attention upon but one subject; the business man must survey the whole business world, particularly of course, that portion more immedi-

ately connected with his own. Unlike the facts of science which are certain, the business market varies every day and requires the shrewd business man to adapt himself every day. That this is no slight task for the brain is evidenced by the number of failures every year in the country and by the number of business men who become nervous wrecks after a few years.

In this connection allow me to give the testimony of Mr. Seth Low, President of Columbia College, who as he testifies, went into the business world for a time and had a chance to test the effect of college training: "It is doubtless true that the college graduate entering upon a business career is at a disadvantage the first few years of his business life as compared with one who entered business when he entered college. If however, the man has a capacity for business, I venture to say that in five years, certainly in ten, he will find himself more than abreast of his friend who did not go to college. The trained mind can master the problems of business better than the untrained mind, as it can master other problems better for which it has itself any natural capacity. Beyond that the man himself outside of business will have more resources and is likely to be a greater power in the community where he lives. When it is contended that college bred men rarely succeed in business, it is to be remembered that it is currently believed that 95 per cent. of all men who engage in business sooner or later fail. It is only the select few in any department of human activity that conspicuously excel. It may easily be that the tastes which lead men to go to college are not frequently found in combination with what I may call rare business genius. I venture to predict, however, that should such a combination exist, a college education so far from unfitting the man for a business career, would make him a power in the business world

beyond all his compeers who had not been so favored." (U. S. Educat. Rep. '90–91. vol. 2. p. 1038.) To strengthen the words of President Low, I may cite the statement of Dr. Karl Hildebrand who in the Contemporary Review for Aug. 1880, says: "One of the first bankers in a foreign Capital lately told me, that in the course of a year he had given some thirty clerks, who had been educated expressly for commerce in commercial schools, a trial in his offices and was not able to make use of a single one of them, while those who came from the grammar schools, although they knew nothing whatever of business matters to begin with, soon made themselves perfect masters of them."

Let me add the testimony of an English merchant, Mr. S. G. Rathbone, and we are all well aware that English merchants are not the most unsuccessful in the world. Mr. Rathbone at a meeting in Liverpool, held to promote the cause of its University College, in Jan. 1884, declared that he spoke on the subject from a business man's point of view and that it became every day more and more dangerous to carry on business simply by the light of past experience; that the business man must consider new conditions of trade that required much higher reasoning and more correct faculties of observation than brought success in the good old days that some look back to with affectionate remembrance. He asserted that as far as his observation went he found that men who had a continous college training and had taken a University degree got on much better than those who had passed a boy apprenticeship, which they had commenced with a very imperfect general education. (The Month, LVI.)

In the latest U. S. Educational Report (1898–99), the committee appointed by the National Educational Association to devise a course of studies for Commercial Colleges sets forth in no uncertain terms the need of more

comprehensive training for the modern American business man. Over and above the usual amount of book-keeping, arithmetic, shorthand, etc., the committee advise the study of public speaking, rhetoric, civil government, commercial law and economics. We quote from the report: "Inasmuch as the education of a business man is not complete without the ability to stand before his peers in public and express his views, public speaking becomes a branch of business-training of no little importance".

"A knowledge of the laws relating to production, distribution, and consumption is necessary to an understanding of the facts of commerce in their true light and to a correct view of their relations to each other. A place for economics must, therefore, be found in the business course".

"Whether we regard the principal work of the business college to be the training of young men and women for position in business houses, thereby opening the avenue of business life to them, or look beyond this work to broader fields of usefulness, we must, through a series of lectures, if not in some more formal manner, strive to teach the elements of business ethics."

"Further, it is not the less our duty than that of other schools to prepare young men and women for intelligent citizenship; for this reason the subject of civil government must be given a place in the curriculum of the business shool." After this statement we are not surprised to find, that the Chicago University requires as a requisite to enter its College of Commerce and Politics, a knowledge of Latin.

Intimately connected with this subject and which helps to throw light upon it, is the employment of the fair sex, old and young, in many posts formerly filled by men. I do not think that the sole reason is that they work for lower

wages but that it may also be explained by superior education. Anyone who cares to consult the United States' Educational Reports, may ascertain that everywhere in our high schools the majority of those who graduate are girls. While therefore the boy is allowed to quit school when he chooses and enter on life with little or no education, the girl is compelled to continue her studies and after a few years is much the superior of her brother. Whenever there is no question of great physical labor, the possessor of superior brains and a well trained mind, whether man or woman, will command the highest price. Accordingly in the field of pedagogy woman is gaining steadily. The Commissioner of Education informs us: "Of 82,650 teachers in city schools, only 6,302 are men and the high schools have the greater part of them. Women are also rapidly gaining ground in the supervising positions and now hold nearly as many of them as men do. Of 161 new places of this kind during the last year, 157 were given to women". (Educational Report 1898–99.)

It is becoming more and more aparent every day that the best preparation for business life is that course of studies that fits the mind to grapple with the most difficult problems—a severe classical training. It is sheer folly to expect that six months or even one year in a business college suffices to fit one for the commercial struggle of to-day.

But suppose we grant that a classical training does not fit a man for business any better than a commercial course, it would still be preferable. When the business man returns home in the evening, will it not be a solace for him to have acquired a taste for reading? When he is to address a public gathering, and any man of prominence may be called upon to do so, will he regret that fluency of speech and ease of writing acquired in his college course?

A business man does not cease to be less of a business man for being polished and refined in diction and a man of literary taste. Should a business man not desire that boon—a liberal education—that will put him on a level with other cultivated men; that will enable him to solve difficult business complications with the least expenditure of energy? In the words of Cicero: "These studies foster our youth and solace our old age; they delight us at home and do not embarass us in hours of business; they are with us during the vigils of the night; they accompany us in foreign lands; they are our companions in the retirement of rural scenes."

In behalf of the retention of Greek and Latin in the course of college studies I have briefly summarized the arguments that have convinced strong minds that their place cannot be supplied by any modern subsitute. The education of man's reasoning power must begin with that gentlest and most effective of all means, the study of language. It is the means furnished by nature to all her children, civilized and barbarian. A certain amount of familiarity with one's native tongue presupposed, I have endeavored to show that the best languages to effect that mental training, are Latin and Greek, owing to the very logical structure of those languages and their methodical grammars. Modern languages are learned to be spoken and hence more is done by instinct than reflection and it is well known that languages learned for the mere purpose of conversing in them, do not show any mental training, in proof of which I cited the peasants of various countries who speak several languages and have no education. Passing from theory to fact I have adduced the experience of the modern system in Germany and France and shown from the testimony of men competent to judge that the study of modern languages and science does not produce the same

mental acumen and literary taste. I have quoted the opinion of learned physicians who deem it a necessity to have a classical training before entering upon the study of medicine. The same is true for law, philosophy, theology, and according to the opinion of many business men, a severe classical training is more and more demanded for him who would succeed in business.

All these arguments are based on the merits of the classics as educators considered in themselves. But for us who use the English language, which is in great part Latin, and as regards the language of higher thought and science, law and medicine, wholly Latin, it should not require long meditation to convince us of the practical use of the study of such a language. So that if we take modern educators at their word and admit only that branch to belong to a modern course of study which is immediately useful for every day life, even then we should have to accord the very highest place to Latin.

The classics have given birth to our literature and civilization—not only to ours but those of every modern nation. As Mr. W. T. Harris, United States Commissioner of Education, strikingly puts it: "For the evolution of the civilization, in which we live and move and have our being, issued through Greece and Rome on its way to us. We kindled the torches of our institutions, of the watch-fires of our civilization, at their sacred flames. The organism of the state, the invention of the forms in which man may live in a civil community and enjoy municipal and personal rights—these trace their descent in a direct line from Rome and were indigenous to the people who spoke Latin. In our civil and political forms we live Roman life to-day. That side or phase of the complex organism of modern civilization is. Roman. Our scientific and aesthetic forms come from beyond Rome; they speak

the language of their Greek home to this very day, just as much as jurisprudence and legislation pronounce their edicts in Roman words. Religion points through Greece and Rome to a beyond in Judea." To these words we may add the remark of Schopenhaur:—"A man who does not understand Latin is like one who walks through a beautiful region in a fog; his horison is very close to him. He sees only the nearest things clearly and a few steps away from him, the outlines of everything become indistinct or wholly lost. But the horison of the Latin scholar extends far and wide through the centuries of modern history, the Middle Ages and antiquity." (U. S. Report '93—'94, vol. 1., p. 625—627.)

To sum up: the mastery of the English tongue, the knowledge of our literature, success in Law, Medicine, Science and even in business, all demand a severe classical training.

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